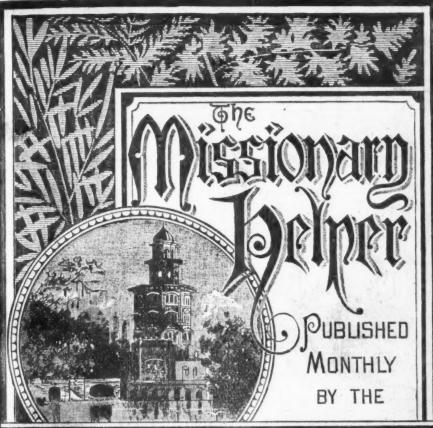
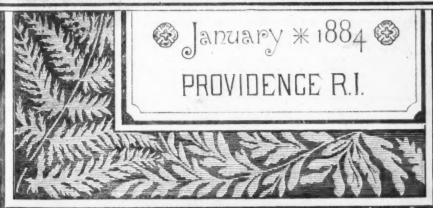
Mrs. Jemanie Andrew



PREEBAPTIST WOMANS MISSIONARY SOCIETY



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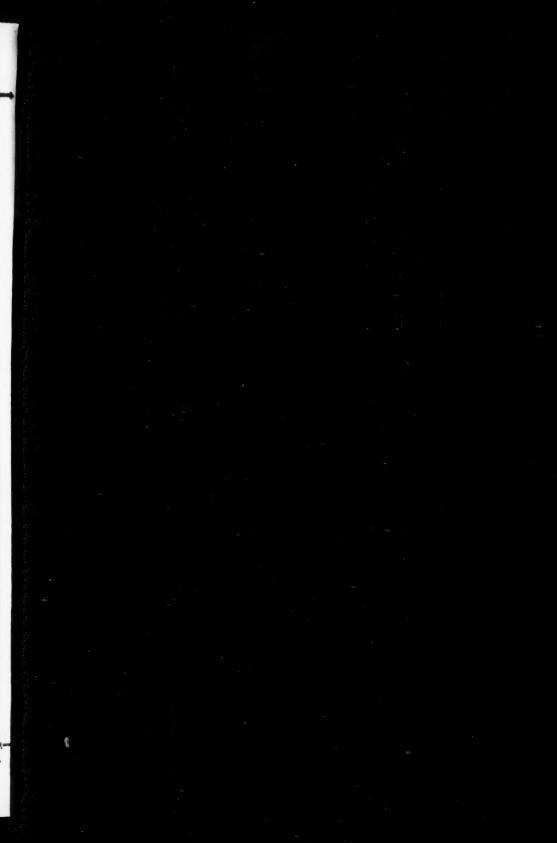
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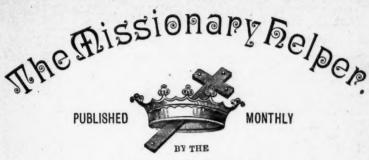
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FREE BAPTIST

WOMAN'S * MISSIONARY * SOCIETY.

Vol. VII.

JANUARY, 1884.

No. 1.

A happy New Year to You.

"New mercies, new blessings, new light on thy way;
New courage, new hope, and new strength for each day;
New notes of thanksgiving, new chords of delight,
New praise in the morning, new songs in the night;
New wine in thy chalice, new altars to raise;
New fruits for thy Master, new garments of praise;
New gifts from His treasures, new smiles from His face;
New streams from the fountain of infinite grace;
New stars for thy crown, and new tokens of love;
New gleams of the glory that waits thee above;
New light of His countenance full and unpriced;
All this be the joy of thy new life in Christ!"

THE past decade has been marked by two great movements in which women have been called to positions of especial duty and responsibility—the temperance crusade for the rescue and protection of the home, and the missionary enterprise for the evangelizing of woman, and for the establishing of the home, in heathen countries, the language of some of which even contains no word to express an idea of this sacred place.

In each of these movements wonderful have been the results of obedience and consecration. This new year invites us to a fuller appreciation of the grand work to which we are called. "Laborers together with God."

It was a pair of slippers in the hands of a consecrated woman that opened the zenanas of India to the Gospel, and which has been the means of bringing a large number of sympathizing women into active cooperation. May it not be that this little messenger shall lead us to go forth unitedly to the accomplishment of a grand mission in our own lives, and out into the world for the uplifting of humanity.

We invite the women of the several branches of Christ's church to whom this number of the Missionary Helper is sent, to become more deeply interested in His redemptive work, and to embrace every opportunity to identify themselves with the great company who are pressing it forward to its final triumph. To-day is woman's opportunity in the kingdom of grace. We trust also that you will be glad to help support this periodical and to make it a more powerful agent in disseminating Gospel truth. Dear sisters, welcome! thrice welcome!

At the recent annual meeting of the Executive Committee of the Woman's Foreign Missionary Society of the M. E. Church, the plan was entered into with intensest enthusiasm of the publication in India of an illustrated zenana paper, especially adapted to the wants of women and children. The present is the centennial year of the Methodist church, during which this society proposes to raise \$25,000 as a special thank-offering, and to devote this sum to the putting this enterprise upon a permanent basis.

The society request the Rev. Thomas Craven, of Lucknow, to take charge of the paper, to be assisted by the women of the mission in India. The first number will appear in January, or as soon after as it is practicable. The periodical will be printed in Persian and Hindu, languages used by one hundred million people. Especial encouragement has been given

by several generous donations and pledges.

The Rev. Mr. Craven has received from David Cook of Chicago, for his general press work at Lucknow, the donation of a press valued at \$2,250. A lady has pledged the last \$5,000 toward the \$25,000, and the Religious Tract Society of England will assist in multiplying copies by furnishing the paper therefor. Most heartily will every reader respond amen to this undertaking.

India-Its Present Reeds.

[BY DR. O. R. BACHELER.]

IF we look to India for its present needs in distinction from its former and constant needs, we shall find it in this — First, and by all means, men to carry the example of our Saviour's life to that wakening people. The missionary ranks abound in men of talent,— earnest, eloquent preachers, sound theologians, devoted students engaged in the schools in translations, and in various Christian-literary work. These are banging away with heavy artillery at long range at the citadels of superstition that have stood in their strength for ages, and are beginning to crumble. The time has come for the charging parties to take the field to finish the work so well begun. Hosts of Hindus are as thoroughly convinced of the truth of Christianity as are the masses outside our churches in this country. But this intellectual faith does not save while their hearts are not moved.

Other influences are needed. It is not a difficult thing to teach Christianity so as to convince the intellect, but it is a far more difficult thing to carry the living example of a Christian life to the hearts of the people—in other words, not only to teach Christianity, but to show the people what it is to be a Christian.

For this purpose men are needed, not to confine themselves to mere literary work, nor to the ordinary routine of church work, but to go among the people, from house to house, to their places of business, to the marts of trade, to the bed-side of the sick and dying, with warm, loving, helping Christian hearts, to show the people, by a living example, how to walk the way of life. And such workers will not fail to meet a hearty welcome, and not only that, but also a hearty response, not from a few only, but from the masses.

not from a few only, but from the masses.

Again, India's present need is for earne

Again, India's present need is for earnest Christian women, who with all the charms of womanhood, can take a living Saviour into homes where men may not enter. The zenanas are open—and that means that not only the homes of the higher classes are open, but that all below them are open too. It is not theology that the people want,—not sectarianism; and even the Bible, bound up in a book, often excites suspicion and distrust: but heart utterances of truth are sure to meet a response even from Pagan hearts. This must be the entering wedge by which hearts long sealed by superstition may be

opened up to the broader light of the Gospel. An urgent need was long felt. While Hindu men were marvelously changed by contact with Christian influences and a higher civilization, it was felt that their upward progress must be very uncertain while their homes remained the hot-beds of idolatry. The women of the zenanas were most inveterate idol-worshipers, and so the very fountains of social life were poisoned. The legitimate work of Christian women exactly meets this difficulty, and where its influences are felt the women keep pace with the men in their upward way, and do not obstruct their progress.

NEW HAMPTON, N. H., December, 1883.

The Divine Realer.

[BY MRS. V. G. RAMSEY.]

THE following was suggested by an incident published in the first volume of the HELPER, of a dying Japanese woman, to whom the ninth chapter of Matthew was read, and who evidently in that supreme moment was able to exercise that faith which is unto salvation:

There's a voice that comes over the waters— A voice from that far distant land, Where our sisters are wearily waiting The touch of the all-healing Hand.

They have sat in their blindness for ages; Soul-sick they have died in their sin; Their prison-house bolted and guarded, No ray of light entered therein.

But the Sun that shall lighten the nations
Has pierced e'en their walls with His beams,
And the captives who slept in their fetters,
Awake from their long night of dreams.

But they wake in the dimness of twilight, In the terror of palsy and pains, And cry for the floods of the sunlight, For the strength that shall shiver their chains.

They have heard of our wonderful riches!

And a share of our bread they implore —

Shall we give them the crumbs from our table,

As we do to the dogs, and no more?

Oh, women, whom Christ has enlightened!
Oh, women, whom Christ has set free!
Ye were sick, with a touch He has healed you!
Ye were blind, He has made you to see!

Oh, tell to your perishing sisters, Who cry out to you in their pain, The tale of the wonderful Healer, Who never was sought for in vain.

Oh, tell how His hands are o'erflowing With gifts of salvation for them, How He's clothed with His love like a garment, And they live who touch but the hem.

NORTH BERWICK, ME.

The Convention of Liberal Baptists.

For years there had been given to a few of God's servants, a "concern," according to the language of our Quaker friends, that there should be a more vital union of several of the divisions of Christ's church, which are substantially one in those essentials which constitute unity. Especially was this the case in regard to the glorious work of sending the Gospel to the heathen world. At length this concern found expression in the Convention held at Minneapolis, in October last. Representatives of several denominations came together to consider questions bearing upon this union, and no subject received more careful attention than Union in Missionary Work. It was a leading thought in the opening address of President Cheney, it formed the topic of several papers, and entered into the prayers and deliberations.

We shall not forget the impressions of these sittings together in the mount, beholding, as it were, the invisible presence, whose utterance seemed to be, "All these are one, and they are mine." Glimpses were caught of the time when the

workmen shall "see eye to eye."

The women who were privileged to be present thought of the thousands of their sisters, sitting contentedly in their homes, not yet concerned about the millions still bound in the chains of heathenism, some of whose manacled hands are stretched out for the freedom given by the Gospel of Christ, and we longed for their active interest, both for their own

sakes and that of these suffering bound ones.

Mrs. Griffin, whose greeting from India's daughters, welcoming her return, we seem to hear to-day, presented a forcible paper on "Union in Woman's Work for Woman." As a help to a better understanding of this work, cooperation was solicited by the editor, in the reading and support of the Mis-SIONARY HELPER, whose aim is to help, to cheer, and to encourage to duty, and to bind together in loving harmony the work and the workers.

Most cordially do we greet with "grace, mercy, and peace" the women of these several divisions of Christ's church. We are invited to be laborers together with God. Shall we not respond with cheerful alacrity, bringing loving hearts and faithful service, and so come by and by to rejoice together in the Father's house, with the redeemed who shall come up from every tribe and nation? - Editor.

The Rereign Missionary Society.

THE modern missionary enterprise is of comparatively recent growth. Dates of less than a century ago mark the organization of most of the various missionary societies. In 1832 the attention of the Freewill Baptists became awakened to the condition of the heathen world, and especially in regard to India, through the Rev. Amos Sutton, a missionary of the General Baptists of England. The year following, a charter was obtained in the State of Maine, and a society organized. The Rev. John Buzzell was its first president, and the Rev. Amos Sutton, for a time in this country, one of its first cor-

responding secretaries.

The society decided to accept the responsibility of cultivating a territory in India containing 7,142 square miles, and with a population of three and a half millions. With the sum of \$2,660 in the treasury, the faith of the founders grasped the possibility of sending two men and their wives to this field as its first missionaries, the Revs. Jeremiah Phillips and Eli Noyes. It then took nearly six months to reach India. the years passed others have gone, the seed sown has taken root, and there has been fruitage from this heathen soil. Churches have been gathered, schools have been established, missionary literature created, and converts to the religion of Christ won, — gems for the Saviour's crown. The borders of the home field have been enlarged, and it has been from year to year subjected to a more thorough cultivation. The number of individuals and churches contributing for foreign missions has constantly increased.

In 1864 the Free Christian Baptists of New Brunswick formed an organization, and pledged the support of Dr. J. L. Phillips, until he became principal of the Bible-school. In 1868 the Free Baptists of Nova Scotia organized a society, and assumed the support of a missionary to the Santals. These two societies are auxiliary to the F. M. Society, and

send their contributions to its treasury.

During the past year, through the efforts of the Rev. O. B. Cheney, D. D., a revision of the charter has been obtained, and the society reorganized, adopting a constitution more progressive in spirit, and broader in its scope and provisions. Its object and terms of membership are as follows:

ARTICLE 1. The object of this society shall be to diffuse a knowledge of our Lord Jesus Christ throughout the world, to the end that

all men may believe on Him and be saved.

ART. 2. The membership shall consist: (1) Of delegates from such churches of Christ or associations of Christians as hold to salvation through faith, and believers' baptism, the same having been approved by a vote of the society and having contributed \$100 to its fund during the current year; provided that one delegate only shall be sent by each church or association. (2) Any person who has been accepted by vote and who has paid during the year \$20 into the treasury. (3) Any person may be a member one year on being accepted by vote and paying \$2 into the treasury of the society.

The officers elected at the recent annual meeting embrace representatives of the several Baptist denominations which composed the convention held in Minneapolis, in October last. The president is the Rev. J. McLeod, of New Brunswick, editor of the Religious Intelligencer, the Rev. D. B. Montgomery, of the Free Baptist, one of the vice-presidents, and the Rev. J. H. Redsecker, of Pennsylvania, editor of the Church Advocate, is a member of the board of management. The earnest expectation is, that these Christian bodies, while differing in name, will unite their efforts in the spread of the Gospel of our common Lord, and will become partakers in the inheritance of some portions of the idolatrous world that shall be won to Christ through their instrumentality.— Ed.

Woman's Missionary Society.

This Society was organized in June, 1873, and embraces in its work both home and foreign missions. It has sent six missionaries to the foreign field, and has three missionary teachers at Storer College. It has raised during these years \$28,601.96, with scarcely a bequest. Its terms of membership are two cents a week.

The plan of its organization is very simple, being first, a society in the church, called an auxiliary; these uniting form a Quarterly Meeting society; these constituting a Yearly Meeting society, an invisible chain of love and sympathy linking all together. The children are bound together in bands, under the care of the auxiliaries.

During the past year the Society has adopted a revised constitution and obtained a charter. Each year since the organization there has been a steady growth, and its power is felt more and more, in educating the churches concerning the great work of extending the Redeemer's kingdom. Its aim for the future is the united, consecrated interest of every woman, and a carefully nurtured auxiliary and band in every church.

The Growth of an Enterprise.

[BY REV. N. C. BRACKETT.]

It is now a little more than sixteen years since we gathered nineteen pupils, most of them children, in a lower room of the Lockwood House, and organized the normal department of Storer College. It was a feeble beginning. We had only a borrowed house, badly shattered at that, with no land, no building of any kind; nothing but conditional promises and unbounded faith that the Lord had called us to build a school for his oppressed ones. The whole community, so far as the Anglo-Saxon race was concerned, regarded the movement with genuine suspicion, to say the least. But that beautiful bluff, high above the water, running to the Potomac northward, to the Shenandoah southward, each four hundred feet below, with a gentle slope east and west - why was it there, and in the hands of Uncle Sam too, with those substantial walls and permanent foundations, unless the Great Father designed it for a Christian school? The more we looked at it, the more fully were we convinced of this fact. It was a long, hard struggle. We shall never forget the day, almost a year and a half later, when, as we were walking up Pennsylvania Avenue, hurriedly scanning the Congressional Globe, Senator Fessenden came across the sidewalk, and took us warmly by the hand, saying, "Did you know your bill had passed?" "Yes," we said, "but General Garfield has moved to reconsider it." "And moved to lay that motion on the table," said the Senator, laughing at our youthful anxiety. "That is just tying it." So it was fixed at last. That most beautiful site was to be dedicated by the government to the cause of Christian education.

There was genuine thanksgiving at Harper's Ferry that night. It seemed to us *children* that the success of Storer College was assured. We had safely passed our black Wednesday—thanks to the prompt and generous action of Brethren Brewster, Day, and Stewart, and the Storer gift of \$10,000 had been secured. So far our highest anticipations had been fully realized. It seemed to us little less than a miracle that a site so historic, so romantic, so healthful and easy of access, in the Old Dominion, should be given us for such a purpose. 'Twas well that the difficulties of the future were hidden from us. It is one of the blessings of youth and early manhood

that we can enjoy our triumph without having the horizon of

the future clouded by the doubts of maturer years.

But already we were feeling the need of larger accommodations. The few rooms left habitable in these poor aristocratic old Virginia mansions were already crowded to their utmost capacity. Our little school was too large for any one room, and had to meet in two adjoining ones. How to make of the armory superintendent's house, a chapel, was the puzzling question before us, and also to preserve from decay and utilize what remained of the other buildings.

There was another season of triumph when General Howard pledged \$4,000 from the Freedmen's Bureau toward these

renairs.

It was a joyful day to us when, in January, 1870, we entered our chapel — now the Roger Williams Library — which was more than four times as large as any room previously in our possession. This, also, was soon well filled, and for eleven years this dear old chapel remained to us a Bethel, as well as a temple of science.

There was still further cause for thanksgiving when, a little later, \$5,000 was pledged by the Freedmen's Bureau to build Lincoln Hall, which we are just now trying to raise money to repair. It was none too soon, for every room in our four buildings had for months been crowded to its utmost capacity.

I am inclined here to reveal a bit of secret history, connected with which there were many glowing anticipations, and later, continued and bitter disappointments. It will be remembered by some of our friends that one of the first steps, before even a temporary charter had been secured, was the purchase of a beautiful farm of 150 acres adjoining the town. It consisted of a gentle swell, Bolivar Heights, overlooking the rivers, Harper's Ferry, and the gap in the mountains, just where the town must go, if it ever grew at all. Every rod of it was well located for a house lot. And here was a waterpower, equal to the best, with more than half a million invested in permanent improvements.

In anticipation, we saw in the near future a manufacturing city embracing the entire farm, and we were to have one school endowed without begging. When, in the fall of 1869 we saw the water-power sold at public auction for above \$200,000, our hopes seemed about to be realized. Alas! for human calculation. It was a beautiful plan, very plausible,—but the manufacturing company that made the purchase proved to be not a genuine one, and between the courts, the

government, and the floods, poor unfortunate Harper's Ferry has during all these years been the very sport of misfortune. The city, like many another east and west, existed not only in imagination, but its streets and avenues, with good orthodox Free Baptist names, such as Cheney, Day, Curtis, Calder, and Ball, were actually laid out.

But even this disappointment, sore indeed to some of us, has not been an unmixed evil. Has it not been a blessing to our friends, old and young, that they have had to open their hearts, and purses too, to carry on this work from year to year, to build Myrtle Hall and Anthony Hall, to furnish the

rooms, and keep Storer College about its work.

And sixteen years are gone! What struggles we have passed What hours of darkness and hours of sunshine too: for, in spite of trials and slender means with which to work, the dear Lord has been with us - often very, very near. Many of His precious ones have here, amid shouts of joy, been born into His kingdom. Many have gone out to give glory to God and work in His vineyard. Many friends far away, some of whom have never seen even the laborers, have toiled and prayed for the blessed cause. How often when bills were to be paid to workmen and builders, as well as to teachers, and there was no money in the treasury, have the mails brought appreciative messages and generous gifts from unknown friends. Obituaries in The Morning Star tell us why some of them have ceased to write. Others write still, though with trembling hands, and regularly enclose their gifts. May Heaven bless them all, and raise up others to cheer and care for the laborers. And where are the laborers? Many who then were young are now grown gray; and one of the early teachers, with at least two of the prominent founders and trustees, Day and Brewster, rest from their labors. But the work of Storer College, so hopeful and prosperous, is only begun. The demand for wellfitted teachers, in spite of the hundreds who go out from the various schools each year, is continually increasing. field from which to draw the young men and women to train for the work, is unlimited. We only need the means to do it. A few thousand dollars, added to our present outlay, would enable us to double the self-supporting working force that goes out annually to struggle with the powers of darkness in the great South.

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We confidently appeal to the friends of this great work of fitting a race for citizenship, east and west, north and south,

to help. It is not our work. It is not the work of N. E. Freewill Baptists and New York Free Baptists, but it is the Lord's work. "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest," and also that He will raise up friends to care for the laborers.

HARPER'S FERRY, WEST VA.

A Strange but True Story.

[BY MRS. H. GRATTAN GUINNESS.]

A WEALTHY farmer who cultivated some thousands of acres had by his benevolence endeared himself greatly to his large staff of laborers. He had occasion to leave the country in which his property was situated, for some years, but before doing so he gave his people clearly to understand that he wished the whole of the cultivated land to be kept in hand, and all the unreclaimed moor and marsh lands to be enclosed and drained and brought into cultivation; that even the hills were to be terraced, and the poor mountain pastures manured, so that no single corner of the estate should remain neglected and barren. Ample resources were left for the execution of these works, and there were sufficient hands to have accomplished the whole within the first few years of the proprietor's absence.

He was detained in the country to which he had been called very many years. Those whom he left children were men and women when he came back, and so the number of his tenantry and laborers was vastly multiplied. Was the task he had given them to do accomplished? Alas, no! Bog and moor and mountain waste were only wilder and more desolate than ever. Fine, rich virgin soil, by thousands of acres, was bearing only briers and thistles. Meadow after meadow was utterly barren for want of culture. Nay, by far the larger part of the farm seemed never to have been even visited by his servants.

Had they then been idle? Some had. But large numbers had been industrious enough. They had expended a vast amount of labor, and skilled labor, too, but they had bestowed it all on the park immediately around the house. This had been cultivated to such a pitch of perfection that the workmen had scores of times quarreled with each other because the operations of one interfered with those of his neighbor.

And a vast amount of labor has been *lost* in sowing the very same patch, for instance, with corn fifty times over in one season, so that the seed never had time to germinate and grow and bear fruit; in caring for the forest trees as if they had been tender saplings; in manuring soils already too fat,

and watering pastures already too wet.

The farmer was positively astonished at the misplaced ingenuity with which labor and seed and manure, skill and time and strength, had been wasted for no result. The very same amount of toil and capital, expended according to his directions, would have brought the whole demesne into culture, and yielded a noble revenue. But season after season had rolled away in sad succession, leaving those unbounded acres of various but all reclaimable soils barren and useless; and as to the park, it would have been far more productive and perfect had it been relieved of the extraordinary and unaccountable amount of energy expended on it.

Why did these laborers act so absurdly? Did they wish to labor in vain? On the contrary, they were forever craving for fruit, coveting good crops, longing for great results.

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Did they not wish to carry out the farmer's views about his property? Well! they seemed to have that desire, for they were always reading the directions he wrote, and said continually to each other, "You know we have to bring the

whole property into order." But they did not do it.

Some few tried, and ploughed up a little plot here and there, and sowed corn and other crops. Perhaps these failed, and so the rest got discouraged? Oh, no! they saw that the yield was magnificent; far richer in proportion than they got themselves. They clearly perceived that, but yet they failed to follow a good example. Nay, when the labors of a few in some distant valley had resulted in a crop they were all unable to gather in by themselves, the others would not even go and help them to bring home the sheaves! They preferred watching for weeds among the roses in the overcrowded garden, and counting the blades of grass in the park, and the leaves on the trees.

Then they were fools surely, not wise men? Traitors, not true servants to their Lord?

Ah! I can't tell! You must ask Him that! I only know their Master said, "Go ye into all the world, and preach the Gospel to every creature," and that 1884 years afterward they had not even mentioned that there was a Gospel, to one-half the world! — Illustrated Missionary News.



Correspondence.

[FROM PRESIDENT D. W. C. DURGIN.]

MISS CRAWFORD'S RETURN TO INDIA — A TENDER AND PRO-

In looking over the files of the reports of the Foreign Mission Society I find the following lines written by Miss Crawford on board the ship "Art Union," on the morning of

July 8, 1861:

"Rejoice with me that I am safely on board this good ship, and already loose from the land. Tell our friends where I am, that they too may be glad that one Freewill Baptist missionary is on the return passage to India. This morning a company of dear Christian friends came on board. After singing, Brother Avery offered most fervent prayer in which every heart seemed to join. God bless them all . . . My next meeting with these dear Christians will probably be in Heaven . . . Never before did I embark with so joyful a heart. Storms and death, even, may come, and in view of them I can look heavenward and say,

'Under the shadow of Thy wing Still may we rest secure; Sufficient is Thine arm alone, And our defence is sure.'

Farewell now, and evermore adieu, to my own dear sisters and brothers. May we meet in the better land.

Affectionately yours, L. CRAWFORD.

Twenty-two years have passed since these prophetic lines were written, and with them have passed away many who were especially prominent workers in the Foreign Mission Society.

HILLSDALE, MICH.

[FROM MRS. H. C. PHILLIPS.]
A WONDERFUL DREAM.

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A JANARABA, or rumor, has flown through all the region round about, to the effect that a girl in Midnapore, and also the Rajah who lives near us, dreamed that Baidi Natha, the patron deity of the medical profession, was about to make a pilgrimage to Poori to visit his brother god, Jagannath, and that he would spend several days in various tanks on the route. And, furthermore, the dreamers learned that during the time those tanks are occupied by Baidi Natha, their waters will possess great healing powers, and all who bathe in them for three successive Sabbaths will be healed of whatever "common" disease he may have.

Having rested for some time in a tank at Midnapore, and again at Khadakpore, he was reported to have reached a small tank about two miles north of Dantoon. And here *janaraba* added that whosoever should faithfully and devoutly make the required offerings, and perform certain acts of devotion while bathing, he would see a large snake raise his head above the water. At this instant should a little red paint be put upon the snake's head, the devotee should be favored with a sight

of Baidi Natha's Dasi, or handmaid.

As the rumor spread, the pilgrims began to arrive, and the Rajah, to manifest his faith in it, erected a banner near this new pool of Bethesda. For the past three Sabbaths the road bordering the mission premises on the south, and the great Jagannath road that passes us on the east, have been thronged with pilgrims eagerly hastening to this hitherto unknown tank among the rice fields. Men, women, and children, some bent with age, little ones of too tender years to walk are borne on the mother's hip or father's shoulder, while troops of those a little larger help to swell the crowd. A large majority of these pilgrims are women, showing that the spirit of religious devotion here, as elsewhere, is deep and strong in the heart of woman.

About every third person carries in one hand a loto, or small brass drinking-vessel, containing a small quantity of milk, and many more bring with them a "pan," that is, a pan leaf containing all the spices, gums, etc., that constitute a pan quid, and others add to this a pice to render the offer-

ing more acceptable to Baidi Natha.

On reaching the spot each pilgrim enters the tank, pours into the water his offering of milk, drops the pan and bathes,

the most of them sitting down to allow the water to close over their heads. Standing deep in the water, the joined hands pass reverently several times from the water to the forehead, when three handfuls of the water are drunk in the name of Gangama (Mother Ganges), the lota is partly filled for the benefit of friends left at home, and the ceremony is over.

Many called at our bungalow to see the fort, as they call it, not a few of whom had but one garment or had failed to bring another, and had not changed since leaving the tank. Others, also still dripping with the health-giving element, called for medicines to heal them of diseases the water was supposed to cure.

Among all the crowds that came we could not find one who had seen the snake or Dasi, or who had left his burden of suffering in the healing water. We are assured that neither the people of Dantoon nor those living in the neighborhood of the tank gave any heed to the *Janaraba* and still, not less than three thousand bathed in a single day.

O, when will this poor deluded people hear of that blessed fountain that has been opened for the healing of all nations! Surely not till Christians are fully awake to their duty, and do it.

DANTOON, INDIA.

FROM MISS COOMBS.]

EXTRACTS FROM A PRIVATE LETTER.

Well, much has happened since my last, written just after the Bachelers sailed. I was living alone then, and continued to do so for some more than a month. Got along very well, in spite of my limited vocabulary, and managed to keep things moving. I have bought a large white pony, formerly owned by Jessie Hooper. The pony is considerably old, and more than considerably lazy, but I prefer that to the uncertainty under which one necessarily labors with most of these ponies, as to what their next move will be. It may be forward or backward, or a sudden dart to the side. Now I'm quite sure what Kantoka would do under any circumstances if no external power compelled the opposite. She would stand still. However, she is not to be laughed at, and answers my purpose very well, for I can go and come when I please, and not have to depend on the movements of the other teachers and their teams.

I have a "beat" of my own, besides superintending the work of the girls. Some of the pupils are very interesting,

and I enjoy the work more and more. We have a little catechism which is taught, and two or three persons who have overheard the questions and answers have asked for a "little book" for themselves. Of course we give them one—some bring a pice and buy one. At one house—a very large one, covering acres, with winding passage-ways and many rooms—one of Mrs. Phillips' ragged schools is held on a veranda, and in the school a little hymn-book is used. I have in this house three pupils, and they have all asked for and bought one of these hymn-books, their desire for it being created by hearing the children sing and repeat hymns. Now, a part of the programme is for me to "sing once" when

I go there to teach.

I think in some of my last letters I was feeling sorry that the zenana teachers were having only what teaching I could give them, which, of course, was almost none at all. Well, Mrs. Phillips and I put our heads together—though I confess mine didn't have to do much of the work -- and several things changed about. The result was that the woman's department of the Bible school came over here to this school-house and I took care of them, and my teachers received instruction from their pundits. The little school which was held in this school-house went over with Mrs. Phillips' Industrial and left this empty for us, as Jessie had vacated her room to go down with Mrs. Smith. This seemed very much better, as the girls before recited on Mrs. Phillips' veranda and in her dining-room, and with Mrs. Phillips' occasional help I could keep them in working order. There were thirty-one or two in all, and several of them had to bring their babies or not come at all. Oftentimes it was a puzzle whether it were not better to let them stay at home altogether, but we knew if they did they would always be as ignorant as now. So, by helping entertain the babies, giving pice to buy some playthings, and with the help of some of those playthings which came from Cape Elizabeth, they all kept on to the close of the term. I often used to admire their perseverance, and wonder who among our women at home would want to learn so much as to take a tiny baby along.

The school closed last Friday, and several prizes were given which had been offered when they first came over here. Those who are wives of Bible-school students go with their husbands to their scattered homes, and we hope much good may be done through the cold season by their work

along with their husbands. It is quite a relief to me to have the school close, for although I knew I could refer all perplexing places to Mrs. Phillips, yet it was quite a care, for I didn't like to go to her too often, and I could not command enough language to advise and help them myself always. But I hope before it begins again I may have learned enough to chide, or praise, or blame, as the case may require; for they are but little more than children, in spite of their years. The school was in the afternoon, and the outside work was done in the forenoon.

I suppose you know before this time that Mrs. Phillips is planning to go home with the children at the end of this cold season, which is just now coming. I don't like to think of her going any more than I can help, for she has been such a wise adviser for me that I have hardly known I was at a hard place before it was over, and when she goes I shall feel more like a stranger in a strange land than I have at all, I fancy. And then she is woven in with all the work in such a way that it will leave a ragged, broken place not easily mended, to take her out. Yet it seems the only thing to be done to save her life, and our Lord knows about it all, and He can plan beautifully. By that time we hope the Griffins will be here, and I haven't even yet given up the hope that somebody may come with them. Oh! how we need them! and sometimes I can't help feeling that the people at home don't care. You know I don't mean those who do work, and pray, and give - but as a whole. And what a pitiful proportion of the whole are those who do carry this work near their hearts, yes, and pocketbooks. A few months on the field here would wake up some of them. I never half realized what a treasure Christ is. Treasure! that does not half express it. A mine of wealth. Let one see the ignorance, superstition, immorality, and filth of this people, and then realize what "maketh thee to differ," and if he didn't want to make these people understand how they may become blessed in the same way, I think he might put it down as a fact that he needed conver-

MIDNAPORE, JULY 1, 1883.

[FROM MRS. GRIFFIN.]

HALIFAX, ENGLAND, Nov. 11, 1883.

DEAR HELPER READERS: From this quiet resting place I will write you. Our voyage across the Atlantic was most unpleasant. We left the New York dock on the steamship "Bolivia,"

in the midst of a sympathizing rain, on that early Saturday morning whose only brightness came from the faces of dear ones who waved us good-bye when no more words could be said, and from the thought in the heart, "Lo! I am with you alway." The storm increased, and the sea was rough enough to make most of the passengers, ourselves among the number, wretchedly seasick very soon, and though most recovered in a few days, my husband and myself did not get well until we stepped on land. Have you been at sea, awfully sick, with restless children to care for? If so, I need not explain to you, and if not, 'tis useless to attempt an explanation, for nothing but experience can make it plain. Two days of sunshine and comparative calm and comfort came to us, and one of these a Sunday, when Mr. Griffin preached in the morning and the ship's Doctor in the evening, to quite a company of cabin, intermediate, and steerage passengers, making it seem indeed sacred, "this Sabbath on the sea." The last three days clouds gathered thickly, the wind blew a stiff gale, rain fell, and neither sun nor stars were seen, the waves rolled high, and as we were nearing dangerous coasts and could not find where we were, we "hove to" at night and waited for the day, and day-times sailed very slowly, taking soundings every little while. We endured the hours of sickness and anxiety as best we could, until at last we all came safe to land.

How insignificant and utterly helpless one feels at sea, where there is nothing but the heavens above and the waters below, where the ship is tossed like a bubble and one upon it seems a speck when all around is infinity, and one feels were he to drop into the waves the world would miss him as little as the waters that would instantly close over the spot where he fell. But then the sweet thought comes of Christ tossed on the raging sea and sleeping trustfully, of Christ who knows the thoughts and fears of His loved ones now as He did then, and still can speak to wind and wave and they obey Him. Oh, one can never cling so closely to Him as on the sea, or love Him so supremely. The ocean is not so boundless as His love, the restless waves not so untiring as His care, the overhanging heavens not so surely above us everywhere as is His watchful eye and His presence round about.

On reaching Glasgow we found that the City Line, which makes a reduction to missionaries, had no steamer sailing to Calcutta before Nov. 16th, so we must wait two weeks. And

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this waiting, even though it brings us later where we are so much needed, is a blessing, for it gives me this week of rest—rest after five months of such rush of work as I have never known, and not one day of rest till now, but here there are no outfits to be made, no packing, no public speaking, no good-byes, not even seasickness, but quiet in a lovely English home, and the worn-out feeling is fast going away, and I shall be stronger for India for this week. My husband is seeing London while I rest. Our friends here, Mr. and Mrs. Joseph Walshaw, are earnest workers for missions in their broadest sense, and especially for missions for fallen men and women in their own cities, and for temperance. Mr. Walshaw is a leader in the anti-compulsory vaccination movement, and both he and his wife are temperance lecturers, known and loved throughout England.

You will pardon me if this, my first "foreign" letter to you, be a long one, will you not? I must write more to-night, for I have a special request to make to you which I am sure you will remember. First, let me say that I have not forgotten that I am the "children's missionary." My letters to the Helper will be mostly for them—short, and printed in the Children's Niche. Tell the dear children to send their questions to the editor of the Helper, which, after they are printed I can read and answer. Or, when they prefer to write directly to me, send for the present to Midnapore, India, via Brindisi. The postage will be five cents, I will answer such letters received in Children's Niche of Helper, or in The Myrtle, as the child requests. When no request is made the answer will be in the Helper.

And now my request is this: That you will pray for the dear children we have left; for Bessie, who is in Hillsdale College, and for Mabel, who is at her Grandpa Griffin's, in Wisconsin. And do not forget Nellie, just five, who was the baby when her mamma died, and our baby Frankie, both of whom go with us. Let me tell you of to-day, and you will see why I must ask you this to-night. 'Tis Sunday—I can not speak to you to-night so why not write? This morning as little Nellie sat by the grate, her feet upon the fender, she looked up from the blazing coals and said: "Mamma, our old home at Gilbert's Mills is a long ways from here, isn't it?" "Yes" I said, and then seeing the tears that she was bravely trying to keep back, I added, "Why, darling, do you want to go home?" "Yes," she said, "if Bessie and Mabel could come

too." "But," I said "you and I can't go home; we are going to India to be missionaries, you know." She smiled like April sunshine, though the tears were falling as she said, "but I can't help the tears coming in my eyes when I think of Bessie and Mabel, can you?" How I longed to hold her to my heart and cry with her long and hard, as children cry, but that would not do, she must be comforted,

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To-day I went with our friends to hear their pastor, the Rev. Watson Dyson, of the General Baptist Denomination. It was the celebration of the four hundredth centennial since Martin Luther's birth. Oh, how the review of the life and work of that great man comforted and strengthened me. I thank God for the privilege of giving to the heathen this Bible which he rescued from obscurity and made the people's own.

And now, good bye all. Remember my earnest request, won't you? Let me copy for you the last hymn they sang this morning, and assure you that while most who sang it thought of England, our own grand Mother Country, one

heart at least sung of America.

"Lord, while for all mankind we pray, Of every clime and coast, O hear us for our native land, The land we love the most.

Our fathers' sepulchres are here, And here our kindred dwell; Our children, too — how should we love Another land so well.

Unite us in the sacred love
Of knowledge, truth, and Thee;
And let our hills and valleys shout
The songs of liberty.

Lord of the nations, thus to Thee Our country we commend; Be Thou her refuge and her trust, Her everlasting friend."

[FROM MRS. J. L. PHILLIPS.]

MY DEAR FRIEND: Why, yes. I felt as if an old friend had written me on reading your hearty sisterly letter. May our Father bless you for it. A thousand thanks for all you have written in the *Star* and to others, and for the money sent for our building. I wish you could see the loads of stone that have come in to-day. The work is going on outside the building and inside, too.

A happy little band of "cheerful workers" are making rope jackets and bed-quilts, and studying every ordinary thing from the Bengali primer to geometry and the Industrial English Reader. Please tell your Cheerful Workers about these children, and tell them those in the Industrial, and several other ragged schools, came early yesterday morning to help us celebrate the Fourth of July, and we had a grand temperance meeting, and numbers of the children took the "blue ribbon." One boy, supported by Miss Hattie Deering, of Portland, Me., took part in an original temperance dialogue, written by one of our Bible-school students. Several competed for pictures prizes, and all tried to sing a good temperance song, moving to the tune of "Yankee Doodle," with a bright flag flying before them, upon which was written, "Touch Not, Taste Not." Let me propose that your Cheerful Workers take a scholarship in this Industrial, and support, as far as they can, the very first girl who entered the school. Her name is Mohenee. She is a very bright, lovely little girl. Her father taught a school for some time, and was almost a Christian, but leprosy broke out on his foot and he suffered terribly a year, and died day before yesterday. Now Mohanee will have to be cared for, and I hope your band will be glad to do it.

MIDNAPORE, JULY, 1883.

Welsome Rome.

A most cordial welcome was extended to our returned missionaries, Mr. and Mrs. Bacheler, and their daughter, Miss Mary Bacheler, at the Washington Street Church, Dover, N. H., on Wednesday evening, December 5th. The Woman's Missionary societies of the two churches in the city had charge of the arrangements. The Rev. Mr. Wood presided, and the exercises were opened with singing, Scripture recitations, by Miss Randall, of the Charles Street Church, and prayer by the Rev. Mr. Bickford. The songs of greeting by the children and the welcomes by the Rev. Mr. Stewart and one of the officers of the Woman's Society were full of cordiality and friendship.

Mr. Bacheler gave a very encouraging report of the work in India. He contrasted the condition of the people of India at the time of his first return home with their condition ten years later, when he went back again. He expressed the opinion that the time will come when an independent church will be organized by the natives, as an outgrowth in part of missionary work. This church will be lacking in Western ideas, and be more Oriental in style. This we should look for from a people so unlike ourselves. And why may not this people help us to a truer conception of *The Christ?*

Mrs. Bacheler spoke particularly to the children about the condition of women in zenanas, and she interested them very much. Miss Mary Bacheler, our own missionary, was introduced at a late hour, but she was listened to with close attention. Though young, yet she is mature in judgment, strong in purpose, and endowed with a true missionary spirit. It must be that those who looked into her honest face, with eyes of peculiar sweetness, were drawn to her. And, no doubt, more than one woman is glad that she is our missionary. She is a lover of the Woman's Missionary Society.

At the close of her talk the Rev. Mr. Rand, and Professor Jordan of the *Morning Star*, made a few remarks, the children sang a hymn, and the audience was dismissed. The people lingered, and a large number were introduced to Mr. Bacheler and his family. They bring to us such a hopeful, almost enthusiastic view of missionary work that their presence here must be a blessing to our churches and a help to our missionary enterprises.

L. A. DEMERITTE.

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DOVER, N. H.

Personal Items.

Mrs. J. L. Phillips and her children will soon leave India for America. Her health demands an immediate change. The decided opinion of the Board and her friends is that the interests of the mission, as well as her own and that of her family, can be best served by a return to a more friendly climate for a time. Dr. Phillips will remain behind, following the example of his lamented father under similar circumstances. Special contributions are being asked for the sum needed for the passage, which is \$800. They can be sent to the treasurer of either of the societies.

The health of Miss Hooper is improved, and the other members of the mission are as usual. The work each day is to them a reality. Should it be less so to us?

Missionary Literature.

Knowledge is of two kinds. We know a thing ourselves, or we know where we can find information upon it.— Dr. Samuel Johnson.

ALONG THE LINES AT THE FRONT. By Rev. W. F. Bainbridge. Author of Around the World Tour of Christian Missions.

LIFE AND SCENES IN FOREIGN LANDS. Address Mr. J. H. Phillips, Harley House, Bow, London, England. Price half a crown.

WOMAN'S WORK IN MODERN CHARITY AND MISSIONS. By Rev. A. H. Bradford. In pamphlet form. Address American Missionary Association, 56 Reade St., N. Y. City.

COREA, THE HERMIT NATION. In The Missionary Review, Nov.-Dec., 1883.

PRIVILEGE OF PROPORTIONATE GIVING. In The Missionary Outlook, Toronto, Canada.

ROBERT MOFFAT, the Missionary to Africa. By Rev. E. Storrow. In English Sunday Magazine, October, 1883.

IDOL-WORSHIP IN INDIA. In Dio Lewis' Monthly, October, 1883.

WOMAN'S WORK IN THE ZENANAS OF INDIA. By Rev. William Arthur, of London. Published by the Woman's F. M. Society of the M. E. Church.

Topic for Monthly Meeting.

Fear thou not; for I am with thee: be not dismayed for I am thy God: I will strengthen thee; yea, I will help thee: yea, I will uphold thee with the right hand of my righteousness.— Isa. xii., 10.

Gleanings.

THE Union of Methodists in Canada brings together in one body four divisions of Christ's army, which were called by this name. The union affects 6,000,000 of souls, says the Gospel in All Lands, and millions of dollars' worth of church property. If these bretheren and sisters are loyal to the command of the Lord respecting the spread of His gospel, this union must result in greater efficiency.

The November 8th number of the Gospel in All Lands contains biographical sketches of such eminent missionaries as Henry Martyn, Adoniram Judson, Alexander Duff, Robert Moffat and others. These sketches are stimulating and instructive. No department of missionary literature is richer than that of biography. We heartly recommend this number, and the two volumes entitled Modern Heroes of the Mission Field, and Heroines of the Mission Field.

Words from Dome Workers.

"Be not weary in well doing." "For we are laborers together with God."

MAINE.

The October session of the Cumberland Q. M. met at North Baldwin. The Woman's Missionary Society connected with the Q. M. gave a very interesting concert Wednesday evening, the 13th. The Rev. T. F. Maxim offered the opening prayer; excellent singing was led by the Rev. E. Blake, excellent and instructive remarks were made by the Rev. J. M. Bailey, C. E. Blake, and J. Wiggin of Bates College. The readings by the ladies and a dialogue and recitations by the children were all excellent, and were appreciated by a large congregation. The meeting closed by taking a collection for the Woman's Missionary work, and singing "Praise God from whom all blessings flow."

There is a good interest in the Woman's Mission work in the Q. M. A new auxiliary has been organized at Raymond Village that is doing a good work. We have six auxiliaries in the Q. M., and as far as we know all are busy "bringing in the sheaves." November 26, the auxiliary at Steep Falls, assisted by the Sunday School, gave a missionary concert. The readings were carefully selected and brought before our people the object of the Woman's Missionary work. All the exercises were very interesting, especially parts by the children. Thirteen little girls took part, and their recitations reached the hearts of the people, and unclasped the pocket-book. They sang "Over the ocean wave, far, far away," with so much spirit that we almost thought Miss Coombs might catch the echo and know that it was a song from home. The collection amounted to \$11.00.

At the close of the meeting six new members were added to the auxiliary, and the workers retired praising God and taking courage to try again. We are very much pleased with the Missionary Helper, and hope to more than double our subscription list for another year.

Mrs. E. W. Blake, Secretary.

RHODE ISLAND.

The annual meeting of the R. I. District of the Woman's Missionary Society was convened with the Greenwich Street Church, Providence, Oct. 31, at three P. M. In the absence of the president, Mrs. Wm. Gannett, the resident vice-president occupied the chair.

The annual reports of the corresponding secretary and treasurer, Mrs. G. S. Andrews, indicated that the work of the Society the past year had been steadily carried forward, and that progress was being made. The total receipts were \$907.61; disbursements, \$905.81.

Reports were next presented from the various auxiliaries and bands.

These showed for the most part a prosperous condition.

On behalf of the executive committee, Mrs. Frost presented the following as the "Basis of Work": Miss Hattie P. Phillips' support, \$500; Miss Franklin's salary, \$300; Miss Ida Phillips' salary (15 shares). \$75; Ragged Schools, \$25; General Fund, \$50; Incidental Fund, \$25; Zenana

Work, \$25; Total, \$1,000. After some conference this sum was accepted with the above named divisions, as the financial work for the ensuing year, the society pledging itself to raise this amount.

A committee was appointed on organization of auxiliaries and bands,

and also on Quarterly Conventions.

Mrs. Tourtellot gave an interesting account of the recent meetings of

the Woman's Missionary Society at Minneapolis, Minn.

The following named were elected officers for the ensuing year: President, Mrs. L. Dexter, Blackstone Mass; Recording Secretary, Mrs. J. T. Ward, Providence; Corresponding Secretary and Treasurer, Mrs. G. S. Andrews, Providence. During the intermission a social tea was partaken

of in the church parlors, and at 7.30 the meeting reassembled.

After devotional exercises and singing by the chorus choir of the church, a paper entitled, "A Woman's Work Among the Indians," was presented by Miss R. R. Leavens. A poem was read by Miss Abbie Day, entitled, "The Master has Come and Calleth for Thee." An interesting letter, written by Miss Coralie Franklin, was read by Miss Evie The Rev. Mr. Armstrong, a returned Baptist missionary, gave an interesting account of personal experiences in India.

Several of our most prominent workers were absent from our gathering, not having returned from the meetings at Minneapolis, and their faces

and voices were greatly missed.

Оню.

I have the pleasure of reporting another Q. M. W. M. society in the Ohio and Pennsylvania Yearly Meeting. At the December session of the Crawford Q. M., resolutions were passed by conference recognizing the binding force of the command, "Go ye into all the world, and preach the Gospel to every creature," and the obligation we as a denomination are under to cultivate the field we occupy in India, thereby joining hands with other Christians in encircling the world; that it is our duty to sustain the missionaries we have sent to this field, and recommending to the churches the adoption of some general harmonious system of raising funds. An opportunity being given, Mrs. Parker presented the plan of woman's societies, and called a vote of conference to accept or reject it, as the method recommended. It was accepted by a unanimous vote. A Q. M. society was then organized with the following officers: President, Mrs. R. Malory; Secretary, Mrs. L. Stevenson. Vice-presidents were elected from the several churches, who are expected to act as presidents of auxiliary societies. These were Mrs. M. Gifford, from Salem; Mrs. C. Rath, Greenwood; Mrs. S. E. Small, Plumb; and Mrs. S. Baker, Canal.

Though this Quarterly Meeting is the last in the Yearly Meeting to organize, we feel sure it will not be the least in helping forward "woman's work for woman." Mrs. S. L. PARKER.

MINNESOTA.

Having just returned from our (Hennepin) Q. M. held at Crystal Lake, I think I will report the public meeting of the W. M. Society, as our secretary could not be present.

We met in the church at 10.30 A. M., Saturday. The president, Mrs.

McKenney, had prepared a very interesting programme. After the usual opening exercises there were readings, none of them lengthy, and all interesting, on such subjects as Home Missions, Plea for Santal Women; and that excellent essay, "The Open Door" written by Mrs. Penney, was read.

Then Mrs. McKenney exhibited a diagram of a zenana which she had prepared, and gave a very interesting description of it, and of the cheerless lives of the women who are obliged to keep almost entirely within its walls. The collection, amounting to \$6.11, was voted to the zenana work.

A word in regard to the auxiliary reports. There have been societies in every church in this Q. M., but for some reason two of them, Mazeppa and Crystal Lake, have not kept up their meetings, or at least, did not report. At Crystal Lake there are surely enough interested sisters to have a working auxiliary. We had a good report from Castle Rock and Champlin. Good collections for zenana work reported from both places, six new members from Champlin, and an increase in subscriptions to the Helper; the secretary truly said it would greatly increase missionary intelligence in the community. In both these reports mention was made of the good done by Mrs. Burlingame's visit and kind words of Christian counsel.

The Minneapolis auxiliary is doing more than ever, both in foreign and home mission work; has given one hundred dollars or more to home missions, ten dollars to foreign, and is to support a zenana teacher the coming year.

H. L. C.

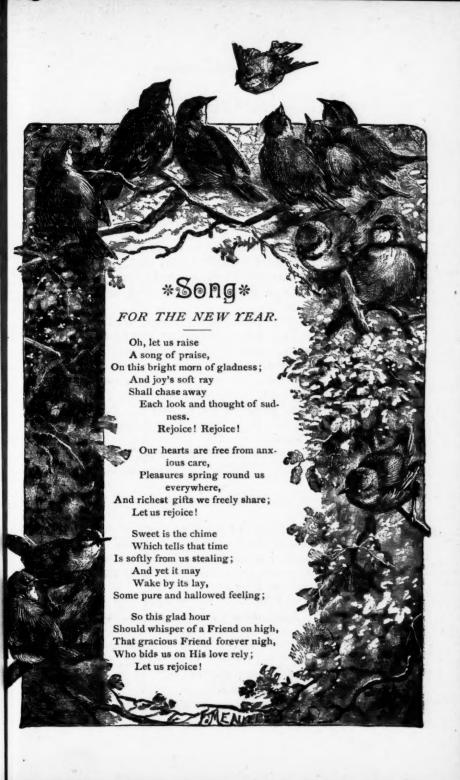
On the evening of Oct. 29, an English Tea was given by Mrs. Kate Faber, for the benefit of the Woman's Missionary Society of Champlin. The evening was full of social enjoyment, and the *cheering* cup of tea will not soon be forgotten. At the following regular meeting of the Society a rising vote of thanks was given Mrs. Faber for her generous act in assisting us in supporting a zenana teacher.

A. A. McKenney, Secretary.

MICHIGAN.

Our public meeting of the Woman's Missionary Society was held in connection with the Calhoun and North Branch Quarterly Meeting, which convened with the church at Girard, Nov. 10. The exercises were conducted by the president, Mrs. E. French, who read a few selected passages of Scripture, and prayer was offered by Mrs. N. Williams. The secretary and treasurer's report was read, also reports from four of the branch societies. An instructive essay followed, entitled "Have I a work to do," by Mrs. T. M. Southworth. A paper was read by Mrs. Debow, and a brief practical talk was given by Mrs. Williams. "Christian Labor," formed the subject of an interesting paper by Miss E. Martin. Extracts from a sketch of the life of Miss Crawford were read by Mrs. E. L. Owen. The closing address was by the president, who urged to duty and to greater diligence in behalf of the spread of the Gospel. Amount of collection, \$6.22.

Note.—The home secretaries are ready to furnish assistance to all desiring information in regard to organization and the various departments of work.



Miss Parvey's Band.

THEY had a square of muslin neatly tacked on rollers spread out before them on the study table which had been cleared for the purpose. "They" means the boys and girls in Miss Harvey's Mission Band. The muslin was a perfect blank.

"Come on," said Will, the artist, "if I'm to draw you must tell me what to make."

"Pity you shouldn't know how to make an outline of Mex-

ico without being told," his sister Emma said.

"Mexico. Oh, surely! Let's see, what is the shape of it? There isn't much shape to it. It is all long, and not much

wide, and all humpy."

Over this the party exclaimed. Some were sure it was quite wide, and others didn't remember any hump about it; and the conclusion was that Will was to draw it, and the rest, with the large atlas before them, were to criticise.

"Easy enough to criticise, with the map before you," said Will. "Here's the gulf. I know how to make that, anyhow. Girls, hand me that pale-blue paint, and I'll do the Pacific Ocean in grand style. Now, a bit of your best black for the Rio Grande del Norte."

"Oh, you haven't started it far enough up," said Flora, leaning over his shoulder. "It rises among the Rocky Moun-

tains."

"Well, here are the Rockies. I guess I'm all right. How

long a river is it?"

This was the occasion for another discussion. One said five hundred miles, another nine hundred, and finally Flora was dispatched to find a book that would be authority, and read, amid exclamations, the astonishing fact that it was nearly eighteen hundred miles long.

"Big fellow!" said Will. "No wonder you have such a pompous name. Now, we are ready for contributions. Bring

on your facts."

"Well," said Nellie, "mine is about Matamoras; and I want a little bit of a Bible put there. Date it 1852, and put Miss Rankin's name under it, for she sent it."

"Whereabouts is Matamoras?"

"Why, just across the river, you know, from Texas."

"Ay, here's your Bible. Go on."

"Well, you might have the same sign for Monterey. She sent dozens of them there."

Now the work went on rapidly. Each one had brought an item, which in some form or other had to be added to the map. Now, it was the name of a missionary, with the date of his going, or the establishment of a school, or the number of children in the Sunday-school. When Arthur Phelps' turn came, and he announced that he wanted sixteen churches built, Will paused in dismay.

"Creation!" he said. "Why, man, it will fill up the en-

tire City of Mexico!"

"Can't help it. That is the number of churches, and of

course we want that item."

"See here," said Carrie, "Why can't we have some symbol to stand for a church? Why wouldn't it be good to make a red cross for each church? We will all know what it means, and it takes up less room."

"Besides being easier to build," said Will, and the plan was

agreed upon.

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When the items were all in, and had been carefully reviewed by the band, and the work duly admired, it was suddenly discovered that the time was more than up.

"We must be more prompt in closing," Carrie Stuart said.

"Mother says she can't see what we young folks can find to

talk about so long over these countries."

"So long! My! there are hundreds more things that we

ought to have."

"Yes, and just think! We won't have Mexico again for a whole year! Ever so many new things will have to be added then. I wonder how many converts there will be by that time?"

"I suppose it depends a little bit on how hard we work," Miss Harvey said, smiling on her eager group. Which thought seemed to astonish and silence them all.— The Pansy.

A "HAPPY NEW YEAR" we give to our young friends, and with the birds let us all raise a song of praise to our dear Father above. May it be the best year of your life. Will you not read your missionary's letter and ask her questions as she wishes you to do? There are many, many ways in which you can help those who have gone to teach in heathen lands. Try to do all the good you can, and the year will be a happy one.

For Children's Meetings.

CHINA.



T is our plan to continue these exercises, and we begin this year by introducing you to the great country of China. We trust these lessons will lead you to read and study about this people of strange customs. May the year be one of real pleasure and profit to you all.
Sing "Jesus Loves Us."

Repeat Scripture Texts.

Prayer. Sing "Over the Ocean Wave."

1, Where is China?

2. Describe the country?

3. How many people are there?
4. Tell something about them. Have they an alphabet?
 How are the children educated?

Are the children well cared for? 7. Are the children well cared to ... 8. Bring a reading about the Great Wall. Let us sing "There is a Happy Land," and close the meeting by repeating the Lord's Prayer.

Contributions.

RECEIPTS FROM NOVEMBER, 1883, TO DECEMBER, 1883.

MAINE. NEW HAMPSHIRE. Athens, Auxiliary, for Miss Coombs' Dover, Washington Street, Auxiliary, \$6 for Mrs. D. F. Smith, \$4.50 for F. M., \$5 for Har-per's Ferry. Dover, Rev. G. C. Waterman, with support and towards constituting J. E. Kinsmore L. M. \$5.00 Augusta, Auxiliary, \$15 for F. M. and \$5 for Harper's Ferry and to constitute Miss Jane H. Hartwell L. M. Cumberland, Q. M. East Dixfield, Auxiliary, toward con-51.70 \$5 paid before to constitute him L. M. 20.00 15.00 Dover, Rev. I. D. Stewart, with \$5 paid before to constitute 9.00 stituting Mrs. Mary Starbird him L. M ... 15.00 L. M... t Parsonsfield, Auxiliary, for Miss Mary Bacheler's support. Milton and Acton Church, to con-2.00 stitute Miss Bell Prescott L. M ... 2.00 10.00 Ellsworth, Q. M. W. M. Society, \$6.25 for Carrie with Mrs. North Sandwich, First Church, for Miss Brackett's salary..... Pittsfield, Young People's Mis-5.00 Burkholder, 65 cts. for general sionary Society, for Patna School work and towards constituting Mrs. N. A. Burrell L. M..... 6.25 6.90 Sandwich, Q. M. collection...... Tamworth, Mrs. D. Morrill...... Kingfield, Auxiliary. Lewiston, Pine Street Church, from "a friend.". 6.81 3.75 5.00 1.00 Lewiston, class in Main Street Sun-MASSACHUSETTS. day School, for support of Caro-Lowell, Paige Street, Auxiliary ... 23.27 7.00 Litchfield Plains, Auxiliary, for support of Tipperi Taunton, Auxiliary, for Miss H. Phillips' support: 2.00 12.00 Taunton, Auxiliary, for Miss Frank-New Portland, Auxiliary, \$1.12 for General Fund, \$1. Mrs. E. H. Butts, 50c., Mrs. O. E. Savage, 38c., Mrs. A. Butts, for Inlin's support..... 2.00 RHODE ISLAND. Arlington, Church, for Miss H. cidental Fund, all towards constituting Mrs. O. E. Savage Phillips' support 1.60 Carolina, Young People's Society, for Miss H. Phillips' support. Carolina, Young People's Society, 3.00 Steep Falls, for Miss Mary Bache-ler's support.... 7.50 5.00 West Bowdoin, Auxiliary, for sup-port of a zenana teacher..... for Miss Franklin's support... rolina, Young People's Society, 2.25 9.00 Incidental Fund... West Buxton, Auxiliary..... 6.00 25

Greenville, Auxiliary, for Miss H.	1	MICHIGAN.	
Phillips' support	10.00	Cambridge, Church, F. M. \$4.06.	
Pawtucket, Auxiliary, for Miss H.	11.00	H. M. \$5.87	9.93
Phillips' support	11.00	H. M. \$5.87 Dover, Church, F. M. \$2, H. M.	
Franklin's support	3.50		4.00
Pawtucket, Auxiliary, for Incidental		Fairfield, Church, F. M	3.55
Fund	1.00	Hillsdale, Mrs. A. C. Winsor	1.00
Ida Phillips' support	1.25	Hillsdale, O. M. collection, one-half	
Pascoag, Auxiliary, for Miss H.		H.M. and F. M.	3.20
Phillips' support	12.50	Jackson, Church, F. M. \$7.44, H.	14.66
Providence, Greenwich Street, Aux- iliary, for Miss H. Phillips' sup-		M. \$7.22 North Reading, Church, F. M	8.44
port	6.25	Pittsheld, Church, one-half each,	
Providence, Park Street, Auxiliary,		H. M. and F. M	8.02
for Miss H. Phillips' support	7.50	Wheatland, one-half each, H. M.	0.02
Providence, Park Street, Auxiliary, for Miss Franklin's support	3.50	and F. M	8.40
Providence, Park Street, Auxiliary,	3 3	WISCONSIN.	
Providence, Park Street, Auxiliary, for Incidental Fund	25		
Providence, Roger Williams, Auxil- iary, for Miss H. Phillips' sup-		Honey Creek, Auxiliary, for Miss Ida Phillips' teacher	** **
port	20.00		13.00
Providence, Roger Williams, Aux-		IOWA.	
iliary, Busy Gleaners, for Miss		Delaware and Clayton, Q. M. W.	
Franklin Tiverton, Church, for Miss Hattie	20.00	M. Society, for Iowa State H. M. work	20.00
Phillips' support	5.00	Delaware and Clayton, Q. M. W.	20.00
Tiverton, Church, \$1.50 Ragged		M. Society, for F. M	5.00
School, 25c. Incidental Fund	1.75	Edgewood, Miss L. R. Bixby, for	
Mrs. W. B. M. Stillman, for zenana	5.00	Mrs. D. F. Smith	2.00
work	5.00	MINNESOTA.	
Phillips' support	1.00	Hennepin, Q. M. W. M. Society,	
Mrs. M. N. Davison, for Miss	1.00	for zenana work	8.29
"A friend," for Miss Hattie Phil-	1.00		2.10
lips' support	1.00	NEBRASKA.	
Mrs. G. H. Child, for Miss Hattie	1	Hastings, Mrs. H. S. Williams	1.00
Phillips' support	1.00	MISCELLANEOUS.	
INDIANA.		Collection at the Anniversary at	
Lagrange, Q. M. W. M. Society,		Minneapolis, Minn	34-50
for F. M	5.00	For Incidental Fund reported by Mrs. M. M. Brewster.	4-12
ILLINOIS.		Mis. M. M. Diewstei	4.12
Chicago, Miss Ella Patterson, \$4		Total	\$539.74
for F. M., \$1 for Harper's		MISS L. A. DEMERITTE, T	reas.
Ferry Prairie City, Auxiliary, for Sarah,	5.00	per Mrs. M. S. WATERMAN	,
with Mrs. J. L. Phillips	5.00	Dover, N. H. Assistant	Treas.
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CENT	DAT A	SSOCIATION.	
Keci	espis for	November.	
			d. Soc.
Total.			\$12.88
		J. C. STEELE, Treas., Dale,	N.Y.
BENEV	OLEN	T SOCIETIES.	
Receip	ts for A	lovember, 1883.	
		F. M. H. M. E	d. Soc.
Aggregate		\$604.81 \$157.24 \$	6,288.90
		D, Treas., Lewiston, Me., Dec. 1, 1	
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Echoes.

The organ of the Free Baptist Woman's Missionary Society begins the year in a new and more beautiful dress; expands into a monthly, and is well edited.— The Missionary Review, March and April, 1883.

We all like the HELPER very much. I shall do what I can to increase its circulation.— Mrs. S. F. Smith, Fairbury, Nebraska.

It is leading women out of their routine of thought.—Miss L. A. Ball, N. Y. City.

It is a great help to us. We would not miss a single number.— Scores of Subscribers.

Your magazine is attractive in appearance, and I hope is successful in every way. We shall be very glad if you will count our paper, The Helping Hand, among your exchanges.—Mary E. Clarke, Treas. Woman's Baptist Miss. Society.

The HELPER is doing more to educate our people on the subject of missions than all our other agencies.—President Durgin, Hills-dale College.

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THE MISSIONARY HELPER,—a thoroughly excellent and rightly-named periodical.—Professor Haynes, Hillsdale, Mich.

The numbers issued since the change are as fresh as ever, and in some respects I have thought a little more breezy; an excellent quality in such publications.—Rev. John Fullonton, Bates College.

Allow me to congratulate you on the excellence of the Helper. It is more than good. I hope it may have a wide circulation, and am sure it will do good wherever it goes.—Rev. J. McLeod, Editor of the Religious Intelligencer, St. John, N. B.

Gratefully, in behalf of our society, I send thanks for copies of the MISSIONARY HELPER,—a publication that does honor to the heads, hearts, and lives of the Christian body from which it emanates. We have the first three volumes nicely bound and catalogued upon our shelves.—Amos Perry, Secretary of R. I. Historical Society.

I am more than glad that the good women have made it a monthly. It has done much good, and we owe much to it. It is a grand success — Dr. J. L. Phillips, Midnapore, India.

This little magazine has a mission of its own which it is faithfully and creditably fulfilling. The department of correspondence is of great interest, and contains letters from and about our missionaries in the field, that ought to be read in every Free Baptist family.—Professor Hayes, Lewiston, Me.

This bright monthly is admirably designed as a "helper" not only of our mission interests, but also of every one who will take it and read it, and imbibe the spirit of its pages. It helps by quickening interest and faith in the grandest undertaking of the Church—that of giving the gospel to all nations.— The Morning Star.